


E
185.5
.H23
13th
1909

DUKE
UNIVERSITY



LIBRARY



Digitized by the Internet Archive
in 2017 with funding from
Duke University Libraries

Thirteenth Annual Report
Hampton Negro Conference
1909

The Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia
1909

EXECUTIVE COMMITTEE

H. B. FRISSELL
R. R. MOTON
THOMAS JESSE JONES
W. P. BURRELL
A. A. GRAHAM

J. E. MOORLAND
WM. E. ATKINS, M. D.
W. ASHBIE HAWKINS
J. J. FRANCE, M. D.
T. C. WALKER

W. T. B. WILLIAMS

Chairmen of Committees

ECONOMIC CONDITIONS W. P. BURRELL
True Reformers Bank, Richmond, Va.
EDUCATION W. T. B. WILLIAMS
Hampton Institute, Hampton, Va.
RELIGION AND MORALS J. E. MOORLAND
1932 Eleventh St, N. W., Washington, D. C.
VITAL AND SANITARY PROBLEMS J. J. FRANCE, M. D.
Portsmouth, Va.
CIVIC RELATIONS W. ASHBIE HAWKINS
327 St. Paul St., Baltimore, Md.

NOTE—Communications pertaining to the work of making investigations or reform, and requests for copies of the Conference reports may be addressed to

THOMAS JESSE JONES
Hampton, Virginia

HAMPTON NEGRO CONFERENCE

THIRTEENTH ANNUAL MEETING

Held July 14 and 15, 1909

ORDER OF BUSINESS

WEDNESDAY, JULY 14

MORNING SESSION, 10 O'CLOCK

INTRODUCTORY REMARKS—Dr. H. B. Frissell

THE WORK OF THE MINISTER

Are Educated Colored People Neglecting the Church? Does the Minister Understand Present-day Conditions? Discussion opened by Rev. A. A. Graham, *Phoebus, Va.*

AFTERNOON SESSION, 2 O'CLOCK

NEGRO LIFE INSURANCE—William S. Dodd

PLEASURES IN THE HOME—Mrs. Harris Barrett

FARMERS' ROUND TABLE—Charles K. Graham, *Director of Agriculture Department, Hampton, Va.*

PHYSICIANS' ROUND TABLE—Dr. Charles W. Stiles and Dr. C. P. Wertenbaker, *of the United States Public Health and Marine-Hospital Service, Washington, D. C.*

EVENING SESSION, 8 O'CLOCK

HOOKWORM DISEASE AND SANITATION—Dr. Charles W. Stiles, *Washington, D. C.*

THE UNITED STATES GOVERNMENT AND TUBERCULOSIS—Dr. C. P. Wertenbaker, *Washington, D. C.*

THURSDAY, JULY 15

MORNING SESSION, 10 O'CLOCK

COMMUNITY WORK IN SCHOOLS—W. T. B. Williams, *Field Agent of the John F. Slater Fund and School Visitor of the General Education Board, Hampton, Va.*

CRIME RATE AMONG NEGROES IN THE UNITED STATES—J. Thomas Hewins, *Richmond, Va.*

AFTERNOON SESSION, 2 O'CLOCK

NEGRO LIFE INSURANCE—William S. Dodd, *Hampton, Va.*

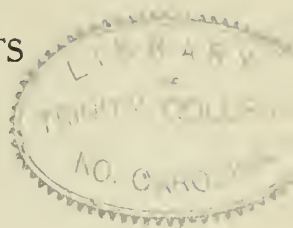
TEACHERS' ROUND TABLE—W. T. B. Williams, *Hampton, Va.*

EVENING SESSION, 8 O'CLOCK

CRIME AMONG NEGROES—Kelly Miller, *Howard University, Washington, D. C.*

THE RURAL COMMUNITY—H. W. Collingwood, *Editor of the "Rural New Yorker"*

TABLE OF CONTENTS



INTRODUCTION

RESOLUTIONS

The Modern Idea of Education H. B. Frissell

CHAPTER I—HEALTH

Hookworm Disease and the Negroes C. W. Stiles

Negro Anti-tuberculosis Leagues C. P. Wertenbaker

CHAPTER II—EDUCATION

Community Work of Colored Schools W. T. B. Williams

CHAPTER III—ECONOMIC CONDITIONS

Negro Life Insurance W. S. Dodd

Farm Demonstration Work J. B. Pierce

Crime among Negroes Kelly Miller

Crime among Negroes J. F. Hewins

CHAPTER IV—RELIGION

The Work of the Minister A. A. Graham

INTRODUCTION

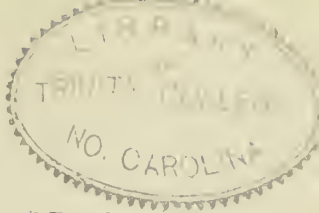
The thirteenth annual meeting of the Hampton Negro Conference reached a number of definite conclusions and formed several well-defined plans of work, of which the appointment of a committee to bring about the organization of a league of the colored people of Virginia, similar to the Co-operative Educational Commission, composed of white people, was perhaps the most important. This league is to unite all classes of colored people in an effort, first of all, to better the colored schools of the state and, later, to promote any movement for the improvement of the race.

Closely related to this is the work of the committee appointed to co-operate with officers of the Virginia Association of Colored Teachers in awakening a more general interest in the state association.

President Johnston, of the Virginia Normal and Industrial Institute, at Petersburg, Virginia, expressed the opinion that the state association has been too closely limited to his school. This committee confidently hopes to arouse the teachers of the state to such an extent that the work of the Virginia Association of Colored Teachers may be equal to that of a similar organization in Alabama.

These two committees were formed as a result of the earnest and persistent agitation of the educational needs of Virginia by President J. H. Johnston and Professor Gandy, both of the Virginia Normal and Industrial Institute. State Examiner Jackson Davis, of Petersburg, Virginia, confirmed the statement that the number of efficient colored teachers and colored schools in Virginia is pitifully small. Dr. James H. Dillard, of the Jeanes Fund Board, emphasized this fact by a strong appeal in behalf of the rural schools of the South. "Sometimes," said Dr. Dillard, "I am almost tempted to say 'There are no rural schools in the South.'"

The third organization formed at the Conference was the Virginia Anti-tuberculosis Colored League, with Major R. R. Moton, of Hampton Institute, as president, and Dr. G. Jarvis Bowen, of Norfolk, Virginia, as secretary-treasurer.



This was accomplished through the efforts of Dr. C. P. Wertenbaker, of the United States Public Health and Marine-Hospital Service, who has a novel plan of popularizing this campaign through the use of distinctive buttons and certificates of membership which have printed on them valuable health rules.

Though these organizations are limited to Virginia, the effects of the movement should influence almost all the Southern states. The delegates from other states carry back the plan of effective work along the various lines through the example which they witness in Virginia.

A meeting of the women attending the Conference was held on July 14. Mrs. Harris Barrett presided. In her short opening address she presented the topic for the afternoon's consideration: The pleasures in the home. This topic was discussed under three heads. What have we in the home that could give pleasure and that we are forgetting about? What can we get for the home to make it more attractive? What training is the home giving to cultivate a liking for the best pleasure? These three questions were considered.

It was shown that parents were not trying hard enough to keep the children at home. More freedom in allowing the children to use the home for a gathering place should be given. It was urged that parents should help the children to form game clubs, sewing circles, cooking clubs, and reading circles, with many purely social meetings to break up the monotony.

On Thursday morning, July 15, the women met again to talk over what could be done to better the moral conditions of the various communities from which they came. The meeting was most informal. Nevertheless there was a strong feeling that greater efforts must be made by the parents and teachers to show boys and girls the dangers of immorality.

"Back to the Land!" Mr. W. A. Collingwood, editor of the "Rural New Yorker" made this the text of his spirited

and helpful address on the "Rural Community." He said: "The only way to teach people is to give them concentrated experience. Every man or woman can do something to help another. Land will make men free. In town and city you must always work for another. The Negroes of America are the pioneers of their race. Those Americans who conquered the land made themselves free. Some think that they work with their head when they do not. Work with head, heart, mind, and ambition all concentrated. We shall never see cheap bread again. Europe calls for more American food-stuffs. The man with forty acres in the South will have a hopeful outlook. The Negroes must make their land more productive. The country is the place to develop men. Great strong characters have come from the farm. A good farmer must be sober, strong, patient, and energetic. No man can take a poor plot of ground and redeem it with his labor without being a better man. This country is ruled by the home for good or ill. The strength of the family tie is the test of the nation."

During the afternoon of July 15, the Negro farmers gathered out of doors, under the comfortable shade trees, to study the problems dealing with the raising of poultry and its preparation for market. The varieties and peculiarities of eggs and poultry, which had been placed on exhibition, were discussed by Mr. Charles K. Graham, who is the director of the Hampton agricultural department. Dr. R. R. Clark, the school veterinarian, discussed the important problems which center about the industry of hog-raising.

A study of the distribution of the occupations of three hundred persons who registered during the Conference, shows that teachers, housekeepers, preachers, farmers, physicians, insurance men, and lawyers take an active interest in the work of discussing publicly the questions of health, education, farming, and morals, which so vitally affect the economic and social progress of the Negroes, as well as a more helpful and mutual understanding of the white and black races. There were present representatives of the following occupations:

bookkeepers, dressmakers, matrons, mail carriers, storekeepers, reformatory workers, pharmacists, oystermen, publishers, and Y. M. C. A. secretaries.

A study of the replies to the registration question, "What are you doing to help your community?" shows that Negro men and women are pulling together in the work of improving the home, the school, and the local community. Business men are not ashamed to admit that they take time to teach Sunday school and conduct Bible classes.

An insurance man had led in a movement which resulted in closing twenty out of twenty-four barrooms in one ward. The Negro ministers declared that they were trying to set the people an example in Christian living and that they were helping worthy persons to buy land and build comfortable homes. Teaching by precept and example is valuable to economy, industry, and right living. They had succeeded in improving the physical and spiritual welfare of their people. The Negro ministers have been worthy race pioneers.

From the evidence at hand, the country school teachers have been doing their best toward bringing about a closer relation between the home and the school. They have been urging the children the importance of attending Sunday school and church services. They have been seeking to train the boys to be of greater service in their own homes. They have been visiting the sick of the neighborhood, organizing school improvement leagues, helping in social settlement work, collecting books for public reading rooms, holding educational mass meetings, showing boys how to become good farmers, working in the Sunday school and church, and urging the parents to make their homes more attractive to the young people; in short, they have been giving the people of their communities new ideas and new standards of moral worth and efficiency. The Negroes who attended the Hampton Negro Conference, besides a far larger number who were unable to attend, are working for the better things in American life.

RESOLUTIONS

EDUCATION

We note with pleasure the efforts which are being made by the public school authorities for improved educational facilities and better supervision in many quarters; the increased support of the schools and the growing appreciation of education among the colored people; the marked improvement in efficiency of many, and especially of the private schools; and we learn with regret of the poor training of many of the teachers in the public schools.

We urge upon the Negro teachers in public schools to make speedy improvement, and suggest that every good school of secondary or higher grade devote itself to the betterment of the training of the teachers in its vicinity in whatever way possible and reach the teachers while they are engaged in their work.

We urge upon all schools the importance of giving such training to their students as will give them the necessary fitness and the natural desire for self-improvement after leaving school.

We further recommend that these schools not only do efficient literary work, but that they also give practical training in industries so as to fit students to make a living with their hands, and that the schools devote themselves more assiduously to the betterment of their immediate communities by training those about them who have not the opportunity to become students within their walls.

We endorse most heartily the efforts that are being put forth by communities in many of the counties of Virginia in the matter of acquiring land, homemaking, church and school-building, improving the moral conditions, the lengthening of the school terms by self-taxation, and the improvement of economic and social conditions.

We heartily endorse the movement to unite the interests of all the educational associations and school improvement leagues with any and all other representative interests for the uplift of the Negro.

We ask the hearty co-operation of all business and professional men that we may have a strong organization and touch all phases of Negro life.

HEALTH, CHARITIES, AND CORRECTIONS

We rejoice in the knowledge that the State of Virginia, has recently organized a State Board of Health and a State Board of Charities. Both of these boards are composed of strong, vigorous men, who are interested in the welfare of all the people.

As the representatives of the colored people of Virginia we take new courage in our efforts to improve the jails, the poorhouses, and sanitary conditions of our people.

The organization of anti-tuberculosis leagues among the colored people of the Southern states, through the efforts of Dr. C. P. Wertenbaker, of the United States Public Health and Marine-Hospital Service, is a cause for gratitude.

We also recommend the work of Dr. Charles W. Stiles, of the same Government Department, and thank him for valuable information relating to the hookworm disease.

CENSUS DEPARTMENT

The Conference expresses to the United States Census Bureau its appreciation for Bulletin No. 8, containing the facts pertaining to the Negro. We now petition the officers of the Census of 1900 that especially careful consideration be given to the enumeration of the Negroes and that a special bulletin be issued at the earliest possible date.

CRIME

We recommend that the study of crime rate, especially among Negroes, be continued and that a report be offered at the next Conference.

JAMES M. COLSON

Whereas, Since the last Conference, the messenger death has summoned one of its best known members, Professor James M. Colson, principal of the Dinwiddie Industrial School of Dinwiddie, Virginia, and *whereas*, Mr. Colson was a man

of untiring zeal, broad sympathies, wide intelligence, thoroughly convinced of the need of industrial as well as literary training, and conscientious in the discharge of every duty imposed upon him, his loss to our work is deeply deplored, but that his restless energy in all that concerned the best interests of the people remains an inspiration and a benediction to those of us who must continue the struggle for better conditions.

ECONOMIC

We congratulate the people upon their success in the purchasing of land and building homes. We also encourage the race to continue their efforts in this direction.

We recommend that the young men take more interest in the matter of farming and that they be encouraged to follow the courses of instruction in agriculture as offered by such schools as Hampton and Tuskegee.

We would also recommend that the people be encouraged to hold the lands which they have secured and that they buy all that they can.

We recommend that the fathers interest their boys in the value of owning land and homes so that they will hold the land when they come to possess it.

We urge that the people be more careful in mortgaging their lands and homes and that they mortgage their property for legitimate reasons only, such as securing more property or for improving their land.

RELIGION AND MORALS

We commend the churches for their co-operation with the movements for the improvement of the schools.

We urge that the ministers may still further encourage, and if necessary initiate, movements for increasing the efficiency of labor, the saving of money, the purchase of land, and also the betterment of health conditions.

We ask the churches to help supply the race with uplifting amusements and thus help overcome the immorality which results from vicious pleasures.

VITAL AND SANITARY PROBLEMS

In view of the high death rate of infants among Negro children, we recommend the leaders of thought in every community co-operate with the physicians in impressing upon the people the necessity of securing a pure supply of milk and more careful feeding all infants.

Since flies, mosquitoes, and dust are very dangerous carriers of disease germs, we recommend that diligent and persistent activity be maintained against these agents of suffering and death.

The Conference looks upon the housing conditions of our people as one of the vital problems now before us. We believe such conditions lie at the foundation of many of the questions affecting our health, religion, morals, and business prosperity.

We recommend that a careful study of housing conditions be made and that systematic efforts be instituted to arouse the general public to a knowledge of the bad physical surroundings of many of the houses in which our people are forced to live in order that these conditions may be remedied.

CIVIC RELATIONS

We reaffirm the recommendations of last year's Conference in the matter of the race's civic relations, warning the race against the usurious money lender, the insurance frauds, whether black or white, the installment dealers, and grasping, dishonest landlords, and we urge upon the leaders of the race, particularly the ministers who enter into such intimate relations with the great masses of the people, to keep these matters constantly before their people.

While we recognize the injustice of certain class legislation, which limits many of our civil and political rights, we recommend that our people bear with patience their ills and do all in their power to meet the existing legislative restrictions until such time as an appeal to legal authority shall become wise and prudent, or until the enlightened conscience of the community shall decree the repeal of unjust enactments.

LOCAL CONFERENCES

To the end that the helpful information and inspiration received at this Conference may reach the masses of our people we recommend and urge that, wherever practicable, local conferences be organized for the consideration of all questions affecting our moral and material condition.

We also recommend the affiliation of these conferences with this Conference and the sending of delegates from the local conferences to the annual meeting held here.

The secretary of this Conference pledges anew his willingness to assist in any way possible the work of the local organizations and invites correspondence on the subject.

Modern Idea of Education ¹

HOLLIS B. FRISSELL, Principal of Hampton Institute

I am very glad to welcome you to Hampton for this Conference. For a good many years we have been coming together. There are some faces we have seen every year and we are very glad to see you back, and of course we are glad to see new faces. I want to thank you for coming. Those of us who are engaged in this work appreciate the fact that, after all, the work must be done by you—the colored people. The other people can do something, but it is the colored people who must do the real work. The uplift of the race is going to come through you, and we are glad to afford and opportunity and place where you can come together and plan for your own uplift.

I would like to speak to you, for just a moment, about this place. I am sure when you come here you realize the inspiration that there is in this spot. Here the wounded soldier used to lie. Old Camp Hamilton extended down to the Whittier School. This is sacred ground. We can look out

¹ Abstract of an address delivered at the opening of the thirteenth annual meeting of the Hampton Negro Conference, July 14, 1909.

over the Hampton Roads through which the first cargo of slaves was brought to this country. Here the Kecoughtan Indians used to have their tepees. Out on Hampton Roads the "Monitor" and "Merrimac" fought that fight which revolutionized all naval warfare. We are surrounded by most sacred memories, and as we gather here for this Conference we shall gain the inspiration that comes from them. Yonder in the school cemetery lies General Armstrong, who led the fight towards better things in education. I hope you will go out to see his grave and realize just what he has done for the colored people.

We are going to talk together, not about what other people might do for us and have not done, but about the things we can do for ourselves. We have not come here to make complaints, but we have come to rejoice because things are as good as they are, and to plan how we can make them better. This is the thought, I am sure, of those into whose faces I look this morning.

Now you might ask why a school like Hampton takes up so many things. Education to us means how to live, not merely "reading, writing, and 'rithmetic"—the three R's, as we used to say. It is very proper that we should come together to talk about everything that has relation to life. How can we live better? This is the question for us to consider. Christ said that He came to give life and to give it more abundantly. We must learn how to make our bodies more vigorous. Then we must learn how to make a better living. Everyone who has a farm should raise twice as much on his farm as he has been producing. Mr. Pierce and others are working at this problem. We have started all through the South demonstration farms to show each colored farmer how he can raise much larger crops.

We are to talk about business, too. There is much education in business, if it is rightly conducted, and business is a bad education, if it is wrongly conducted. What a fine thing a good colored business man is! What a poor thing a poor business man is among the colored race—one who,

instead of helping his race, hinders ! There are people who instead of improving their race really hinder its progress. We want to have business co-operation. We want all to join together to have better business methods and better schools. What a power there is here, if we could only get together and decide to do something ! If you realized your power this morning, you could make this State of Virginia a great deal better place for colored people to live in. We want to see what can be done. We want to appoint a committee this morning to see if we cannot have some sort of an association that will bring together the different elements of the colored people in this state, similar to the Co-operative Educational Commission of Virginia, which has revolutionized the whole of white education in the State of Virginia. The Governor did all he could to help us, and we started these white leagues all through Virginia in order to improve the condition of Virginia—improve the homes, the health of the people, and the schools.

We started with religious exercises this morning and we shall close with them. This Conference is distinctly a religious gathering. We are not going to criticise the church, but we shall try to find out how the churches can do better work.

CHAPTER I—HEALTH

Hookworm Disease and the Negroes

CHARLES W. STILES, Ph.D., United States Public Health and Marine-Hospital
Service, Washington, D. C.

During the last seven years, considerable literature has appeared in regard to hookworm disease in the United States, but nearly all of such articles treat of this malady as found in the whites. The present paper is prepared in response to a request to discuss this subject with special reference and relation to the Negro race.

CAUSE OF HOOKWORM DISEASE

Hookworm disease is caused by the presence of small worms belonging to a group of roundworms, known technically as *Uncinariine*. Quite a number of different kinds of hookworms are known. Two of these infest man; others infest various animals, as dogs, sheep, cattle, goats, swine, seals, etc.; but the two forms found in man do not flourish in our domesticated animals, neither do the forms which infest the domesticated and wild animals of North America flourish in man. The hookworms which occur in man stand in about the same relation to those which occur in our animals as the cow stands to the deer, or the cat to the lion. We may therefore draw the important conclusion that the hookworm disease of man is not contracted from the animals.

Two different kinds of hookworms occur in man. One of these is known popularly as the Old World hookworm, the other as the New World hookworm.

Both of these parasites are known to occur in Africa, the home of the Negro, and both have been found in the Negro. The Old World hookworm is relatively rare in the United States, where the great majority of cases of infection must be attributed to the New World parasite.

The New World hookworm is known technically as *Necator americanus*, which means "The American murderer." This name was given to it because of the great number of

deaths it causes, directly or indirectly. It is about one fourth to one half an inch long (see figures 1 and 2) and about as thick as a small hairpin. Figure 3 shows the female, greatly



Figures 1 and 2—Male and female hookworm natural size



Figure 3—A female hookworm greatly enlarged

enlarged. It has hard cutting plates or jaws guarding the entrance to its mouth (figure 4) with the aid of which the parasite fastens itself to the intestinal wall. In the mouth cavity (*buccal capsule*) may be seen a large hollow tooth

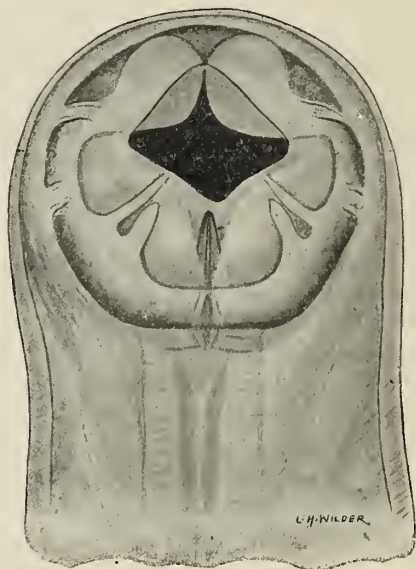


Figure 4—Mouth of the hookworm, showing poison fang

(reminding one of the fang of a poisonous snake) and two of the four sharp lancets which guard the entrance to the esophagus.

WHERE THE HOOKWORM LIVES

In its adult stage the hookworm is found fastened to the lining membrane of the small intestine. It is also sometimes found in the stomach. It makes a wound, sucks the blood, and produces a poisonous substance which injures the person infected. A person may harbor a few hookworms, or several hundreds, or several thousands, according to the amount of infection to which he has been subjected. As children are usually subject to infection more than are adults, the disease is usually more common in children than in adults.

HOW THE HOOKWORM DEVELOPS

The parasites do not multiply in the intestine, as their eggs require oxygen (fresh air) in order to develop. It is important to recall that for every hookworm found in the bowels, a separate germ (young worm) must enter the body.

The parasites in the bowels lay hundreds of eggs which are discharged by the patients in their stools. An ordinary stool from an infected person may contain thousands upon thousands of these eggs. This is an exceedingly important point to remember, for it is only through the discharges from the bowels that these eggs escape from the patients, and if all such discharges were properly disposed of hookworm disease would be stamped out of existence.

A few hours after the eggs are passed by the patient, a young embryo (see figure 5) develops in the egg and escapes from the eggshell. This tiny worm, which is scarcely visible to the naked eye, feeds for a few days. Within about a week it sheds its skin twice, in somewhat the same way that a snake sheds its skin. Figure 6 shows a young worm which

has just shed its skin the second time ; it now continues to live in the cast-off skin, but it takes no more food until it enters some person.

HOW THE HOOKWORM ENTERS HUMAN BEINGS

The young worm may enter persons in two different ways. First, it may be swallowed in contaminated water or

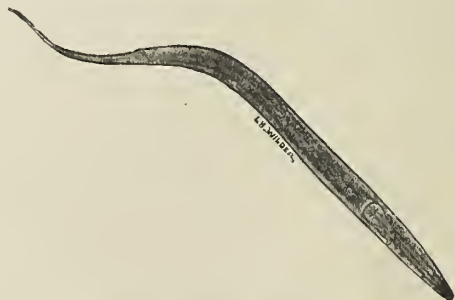


Figure 5—Young hookworm embryo after escaping from the egg

food. Secondly, it may bore its way through the skin. This second method of infection is doubtless the more common, and the immediate result is shown in figure 7. Here we have numerous young hookworms boring through the skin. The result is an attack of *ground itch* (also known as *foot itch*, *footsore*, *dew itch*, and *dew poison*.) *Thus ground itch is usually the first stage of hookworm disease.* It is quite generally believed that the wearing of shoes will prevent ground itch,



Figure 6—Hookworm ready to infect man

and this popular belief is correct to a great extent, so far as ground itch on the feet is concerned ; wearing shoes will therefore *reduce* but not *eradicate* hookworm disease.

After entering the skin, these young worms make their way to the blood, and pass with the blood through the heart to the lungs. From the lungs the parasites pass up the wind-pipe, down the gullet, through the stomach, to the small bowels, where they gradually shed their skin two more times,



Figure 7—The young hookworms passing through the skin and causing "ground itch" become mature, and then begin their work of injuring the walls of the intestines, of sucking the blood, and of poisoning their victims.

FACTORS FAVORING HOOKWORM DISEASE

Climate—Climate has an important influence on the development of these parasites. The hookworms, which infest man, require a certain amount of warmth in order to develop and on this account they thrive better in the South than in North. Therefore, generally speaking, this disease is a tropical and subtropical malady. In the United States it is a Southern disease, and its occurrence north of Maryland is exceptional. For practical purposes, we may say that the

Potomac and the Ohio Rivers form about the natural Northern limit of its distribution, although some few cases do occur north of these streams.

Soil—A loose soil, such as a sandy soil, is much more favorable to the development of the worms than is a hard compact soil, such as clay.

Moisture and shade—As the drying action of the sun is rather fatal to the worms when they are on the ground, shaded and moist localities are more favorable to the disease than are unshaded and dry localities.

SOIL POLLUTION

It has been stated in the foregoing that the only way by which the hookworm eggs escape from the patients is through the stools. As this is also the usual method by which the typhoid germs escape, it is seen that careless disposal of the body waste is favorable to the spread of both of these maladies. The contamination of the ground with disease germs is known as *soil pollution*, and, other things being equal, both hookworm disease and typhoid fever will increase in frequency as soil pollution increases, and they will decrease as soil pollution decreases.

Exact studies have not as yet been conducted in this country, covering any great area, in regard to the percentage of Negroes infected with hookworm disease as compared with the white race in the same localities, but it is thoroughly established that hookworm disease does occur in the Negro as well as in the white, that in some countries it is especially common in the Negro, and the comparative statistics thus far available for Georgia and Florida show, in accord with what theory demands, that in our Southern states hookworm disease is more common among the Negroes than among the whites. In view of our lack of extensive statistics on hookworm disease among American Negroes, it will be instructive to examine the available statistics on typhoid fever, since soil pollution is the great factor concerned in the distribution of both maladies, and since the insanitary conditions

favorable to the spread of typhoid fever are in general favorable to the spread of hookworm disease.

Recalling that, according to the Twelfth Census (1900), the average Negro population for the entire country is 11.6 per cent, and that the average typhoid death rate is 46.5 deaths per 100,000 inhabitants, we may divide the fifty states and territories of the United States, tabulated in the Twelfth Census, into three groups as follows :

(a) Fifteen states, which stand above the average (11.6 per cent) in Negro population, average 34.34 per cent in Negro population and 72.70 per 100,000 in their typhoid death rate ;

(b) Seventeen states, which have at least 1 per cent, but not over 10 per cent Negro population, average 2.48 per cent in Negro population and 39.25 per 100,000 in their typhoid death rate ;

(c) Eighteen states, which have less than one per cent Negro population, average 0.42 per cent in Negro population and 25.51 per 100,000 in their typhoid death rate.

These comparisons bring out the fact that the Negroes are living in those states where typhoid fever prevails.

If we compare the statistics for the white and the Negro in respect to the typhoid death rate, we find the following :

(d) The typhoid death rate of white males when compared with that of Negro males is as 37.4 to 75.3 ;

(e) The typhoid death rate of white females when compared with that of Negro females is as 27.4 to 56.3.

In view of the foregoing statistics, the scientific investigator is forced to enquire into the question as to whether there is any particular factor in the life of the Negro which accounts in any degree for these startling figures. For instance, since soil pollution is such a great factor in the spread of typhoid, is the Negro a greater soil polluter than is the white ?

In order to throw light upon this important point, we may examine the following tabulation of 370 farmhouses in

the States of North Carolina, South Carolina, Georgia, and Alabama, in certain districts, namely the sand and clay lands, but not the mountains, where both whites and Negroes are living :

(f) Of these 370 farmhouses, 68.9 per cent had no privy. Unfortunately, when I first began to collect these statistics I did not fully appreciate the importance of comparing the two races, so that in many cases I failed to make a note as to whether the occupants were white or Negro, but after this point was appreciated, the following data were obtained :

(g) Of 77 farmhouses occupied by whites, 46.7 per cent had no privy ;

(h) Of 83 farmhouses occupied by Negroes, 79.5 per cent had no privy. Combining the comparisons (a to h), given in the foregoing, it appears that the Negro pollutes the soil almost twice (79.5 to 46.7 per cent) as much as the white man in the same area, thereby becoming the larger factor in spreading both typhoid fever and hookworm disease.

THE EFFECTS OF HOOKWORM DISEASE

The effects of hookworm disease are *direct* and *indirect*.

Direct effects—Under the direct effects of this disease we may include the symptoms and deaths due directly to the infection. My experience has been chiefly among the whites and, in comparison, only to a limited extent among the Negroes. Thus far, I am persuaded that in reference to symptoms, this infection is more severe on the white race than on the Negro race, and this experience is in harmony with the observations of certain other workers also. To put it into technical language, the Negro, when compared with the white, presents a *relative immunity* to the direct effects of hookworm infection. This observation carries with it a very important thought ; namely, that probably the Negro race has had this disease for so many generations in Africa that it has become somewhat accustomed to it. But even admitting this relative immunity to the *direct* effects of this malady, it would be a serious mistake to assume that hookworm disease

does not injure the Negro ; further, the indirect effects upon the mind are quite as bad upon the Negroes as upon the whites.

Among the *symptoms* due to the direct effect of hookworm infection, the following are especially prominent :

In severe infections the patients may be underdeveloped both physically and mentally ; they present an anemia which is often mistaken for malaria ; the skin may be dry and tallow-like ; the hair is dry ; the shoulder blades are often very prominent and the abdomen frequently swollen ; there is usually a tenderness in the pit of the stomach ; in about half of the severe cases, there are (or have been) ulcers on the shins ; in about 90 per cent of the cases, the patients have had *ground itch* ; the hair in the armpits and on the pubes is frequently very scanty. Hookworm disease is one of the common causes of *irregularity* among the country girls in the South and is the most frequent cause of *dirt eating*. It is also the most common cause of anemia found among our farm and cotton mill hands. The patients are weak and this weakness brings with it an indisposition to work, frequently interpreted as due to *laziness* ; in this connection the thought naturally arises whether at least part of the laziness charged to the Negroes to-day is not in reality due to this disease.

Hookworm disease has a serious effect upon the mind and prevents children from fully and properly assimilating the education which the country is offering them. Hookworm children are apt to study and learn with difficulty. As I visit the country schools and pick out the children suffering from this malady, the teachers generally exclaim, " Why, Doctor, you have picked out the most stupid children in the class ! " That same mental handicap which this disease places upon the white children seems also to rest upon the Negro children, although as already stated, my observations among the Negroes are much less extensive than among the whites.

As nearly as I can estimate, admittedly a rough estimate, the physical condition of the Southern country school children with whom I come in contact is such that they can

not possibly assimilate much over 70 per cent of the education they receive; in other words, about 30 per cent of our educational efforts are wasted, and prominent Southern educators have told me that this estimate is very conservative. Further, I can not see the wisdom of educating children between six and twelve years of age and then permitting them to die before they are eighteen. I will go even further; radical as the statement at first appears, yet careful reflection will convince you that it is not without foundation. Many of the country schools and country churches are breeding places for disease and whatever they may do for education and religion *they are in their present insanitary condition a menace to public health*; a large number of the country schoolhouses and country churches, which I see, are not provided with any privy; I find children congregating at the schools where by polluting the soil they spread disease to one another.

Indirect effects—As this infection injures the intestinal wall, brings about an intestinal catarrh, and thus interferes with digestion, it naturally increases the chances of death in case a person is infected at the same time with some other disease in which good nourishment is important for recovery. As hookworm infection decreases the number of red-blood corpuscles (the oxygen carriers), it naturally increases the chances of death in case a person is infected at the same time with some other disease in which a good supply of oxygen from fresh air is important for recovery. Since good nourishment and fresh air are two of the most important factors in recovering from tuberculosis (consumption), it is to be expected that persons who have both tuberculosis and hookworm disease will stand less chance of recovery from tuberculosis than will persons who have consumption but not hookworm disease. *Hookworm infection has an indirect effect in increasing the death rate from tuberculosis.* It is in fact estimated that it about doubles the chances for death in cases of consumption.

Now even admitting that the direct effects of hookworm infection on the Negro are less than on the white, it is a very

suggestive combination of facts that the tuberculosis death rate is nearly three times as great among Negroes as among the whites; namely, 490.6 to 173.5 per 100,000; and that hookworm infection, which increases the chances of death in consumption, seems, as theoretically it must be under existing conditions, more common among the Negroes than among the whites.

The practical lesson to be drawn from this comparison is evident: *If the Negro wishes to reduce his death rate from tuberculosis, one method of doing so is to eradicate hookworm disease, not only by treatment, but also by improving the sanitary conditions under which he is living.*

Quite recently some very important observations have been made in Manilla upon the indirect effects of hookworm infection. When the Americans took charge of Bilibid Prison the death rate was 238 per 1000 per year; by improving the sanitary conditions, this death rate was reduced to about 75 per 1000; here it remained stationary, until it was discovered that a very high percentage of the prisoners was infected with hookworms and other intestinal parasites; then a systematic campaign was inaugurated to expel these worms, and when this was done the death rate fell to 13.5 per 1000.

Although we have at present no definite statistics to show that the death rate among our American Negroes has as yet been reduced in a similar way, it cannot be doubted that a reduction of their hookworm infection would result in a reduction of their general death rate, from all causes, which when compared with the death rate of the whites is in the ratio of 29.6 to 17.3 per 1000 per year for the registration record.

TREATMENT OF HOOKWORM DISEASE

Treatment of this malady should be conducted under the personal direction of a physician, as the size of the dose of thymol to be given depends upon the physical condition of the patient. Every person who has the infection, even if it is so light that he does not feel serious or any effects, owes

it to his fellow-men to undergo treatment. The treatment is not expensive and it can be carried out without losing time from work.

PREVENTION OF HOOKWORM DISEASE

All persons, whether infected or not, but living in the

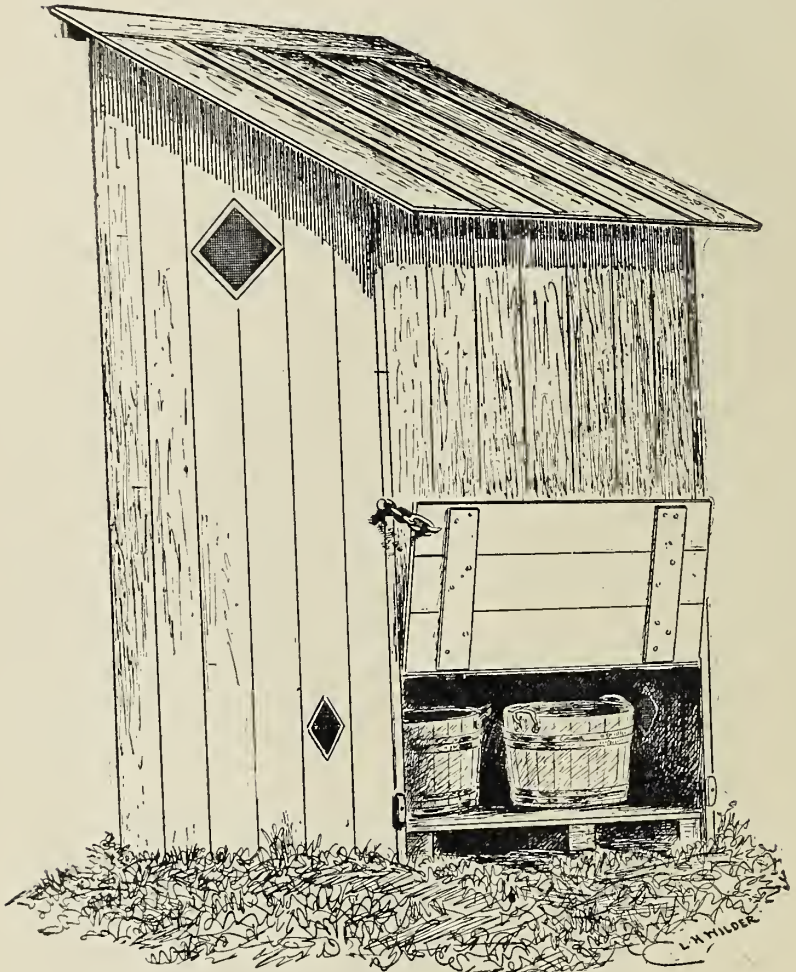


Figure 8—A sanitary type of privy

infected area, can aid in preventing this malady. *The most important point involved is to prevent soil pollution.*

As stated above, *because of the absence of privies*, many farms, schools, and churches are acting as agents in soil pollution, which result in hookworm disease, typhoid fever, and other maladies.

If there is a sewer present, it is best to construct a water closet and connect it with the sewer. If there is no sewer, the next best thing is to construct a tank in which waste matter will decay, and a water closet. If money is scarce, the next best thing to do is to construct a sanitary privy and to clean it regularly.

A sanitary privy that will answer the purpose for most families is shown in figure 8. The following are the chief features of this important outhouse: There should be a good floor extending under the seat as well as under the front part; a watertight tub or barrel or galvanized pail should be placed under the seat; on the bottom inside of this receptacle is placed a thin layer of sand or dirt each time it is emptied; the tub should be filled about one fourth full with a 5 per cent crude carbolic acid (one part of crude carbolic acid to nineteen parts of water); if economy is a very important point, the tub may be filled one fourth full of water and a cup of kerosene poured on the water, but if kerosene is used care should be taken not to throw any lighted matches or cigars, into the tub; the back of the privy should be provided with a hinged door, which is opened only in order to remove the tub for cleaning, while at other times it should be closed tightly in order to keep out flies and other animals; the seats should be provided with hinged covers; the front door should be hinged so that it will close well, to keep out the rain. It is a good plan to place a ventilator in the roof, also one on each side near the roof, and one on each side of that part of the outhouse containing the tub (see figure 8); it is well to screen with wire netting all of the ventilators, in order to keep out the flies.

The tub should be cleaned regularly, once or twice a week; the night soil should be burned or it may be buried. It should not be buried within 300 feet of any well, creek, spring, or other water supply. Under no circumstance should

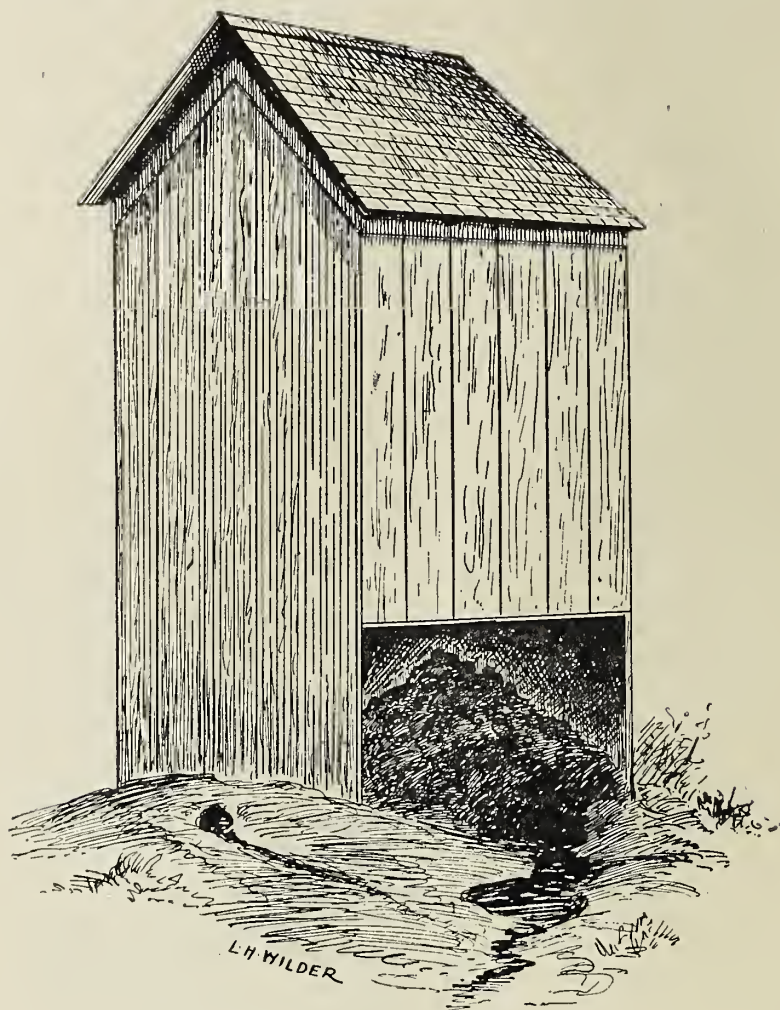


Figure 9—Type of privy seen too frequently on farms



Figure 10—Average rural privy

the night soil be used as a top dressing on the gardens ; if used at all for fertilizing purposes, it should first be allowed to ferment thoroughly in a vat for example, and then it should be plowed under in fields far removed from the house ; while fermenting, a cup of kerosene oil should be poured into the vat in order to keep flies away ; it is dangerous to dump the night soil on the manure pile, as flies breed in the manure, and if the night soil is mixed in, the flies may carry fecal material to the kitchen or dining-room, and infect the food with disease germs.

Still another plan is to build a vault under the privy. If this is done, it is well to pour a cup full of kerosene oil into the vault occasionally in order to repel flies.

Figure 9 shows the average privy found in the South. This privy is known as a *surface* or *dirt* privy and is a very poor substitute for a water closet, as it permits soil pollution. Figure 10 shows still another privy, seen too frequently on our farms. Such an outhouse should not be tolerated under any circumstances.

Whatever style of closet is selected, or whatever fluid is used as disinfectant, the chief points to be held in mind are to prevent soil pollution; so protect the night soil that flies and other insects can not breed in it or feed upon it; and keep it out of the reach of animals of all kinds; do not permit night soil to contaminate the water supply.

SUGGESTIONS TO PREACHERS AND TO TEACHERS

It lies within the power of preachers and teachers to play a very important role in reducing the death rate. They are the persons to whom many people look to for an example. If preachers and teachers themselves permit the yards of churches and schools to be defiled by soil pollution, it need not be thought strange when farmers permit soil pollution to occur around their homes.

Further, it should be recalled that every church and every school around which soil pollution is permitted to occur may act as a disease breeding center from which infection can be spread to their farms and homes.

Further, also, not only can preachers and teachers do good by setting an example in preventing soil pollution, but, if they will point out to their friends the dangers which this pernicious habit carries with it, they can be very important factors in inducing the public to institute more sanitary customs, and thereby they can be important factors in reducing the death rate. Deuteronomy 23: 13, 14 may well be taken as a text for a heart to heart talk on public health.

Negro Anti-tuberculosis Leagues

Surgeon C.P. Wertenbaker of the U.S. Public Health and Marine-Hospital Service, Washington, D. C., delivered a stereopticon lecture before the Thirteenth Annual Hampton Negro Conference on "The United States Government and Tuberculosis." At a round table of Negro physicians, Dr. Wertenbaker proposed a plan of organization for a Negro anti-tuberculosis league in the State of Virginia, which was adopted by the physicians who were present. Major Robert R. Moton was elected president and Dr. G. Jarvis Bowens of Norfolk, Virginia, was chosen secretary-treasurer. The following is Dr. Wertenbaker's plan of organization, which appeared originally as "Reprint No. 33, from the Public Health Reports," Vol. XXIV, No. 22, May 28, 1909.

The form of Constitution suitable for state colored anti-tuberculosis leagues follows:

ARTICLE I—The name of this organization shall be the Colored Anti-tuberculosis League of [Name of State]

ARTICLE II—The objects of the league are to combat the spread of tuberculosis among the colored race, to better the condition of those who suffer from the disease, and to promote their recovery.

By the establishment of branch leagues in every colored church in the state.

By disseminating information (a) to those who may come in contact with the disease as to the prevention of its spread; (b) to those suffering from the disease as to the best treatment and means of help to promote their recovery; (c) to the public generally.

By teaching the colored race, and especially the children of that race, the principles of sanitation and their application to daily life.

By co-operating with the public health authorities and other organizations in measures adopted for the prevention and cure of the disease.

By the establishment of dispensaries and sanatoria for the treatment of colored consumptives, and also to secure better care of the consumptives in their homes.

To promote the physical and moral improvement of the colored race.

ARTICLE III—The meetings of this league shall be held at such times and places as may be directed by the by-laws.

The form of by-laws follows:

ARTICLE I—Any colored person who will pay \$1 or more into the treasury of the state league or any of its branches may be enrolled as an active member for twelve months from the date of such payment.

Any colored person who shall pay \$25 into the treasury of the state league or any of its branches may be enrolled as a lifetime member.

ARTICLE II—The officers of this league shall be a president, one vice-president for each county in the state, a secretary, and a treasurer, who shall perform the usual duties of their respective offices.

In addition to the usual duties of his office, each vice-president shall organize a branch of the state league in each colored church in his county.

In the absence of the president, the senior vice-president present shall perform the duties of the president.

There shall be an executive board consisting of the president and secretary, ex-officio, and three other members. The duties of this board are administrative.

ARTICLE III—The regular officers and members of the executive board shall be elected by ballot at the annual meeting of the league.

All committees shall be appointed by the executive board and all vacancies shall be filled by the executive board.

ARTICLE IV—The executive board shall appoint such committees as it may consider necessary for properly carrying on the work of the league.

ARTICLE V—The annual meeting shall be held at such time and place as may be determined by the executive board, notice being given to each branch league not less than ten days before such meeting.

The executive board may call, in like manner, special meetings of the league.

The executive board shall meet as often as necessary, at the call of the president of said board.

ARTICLE VI—These by-laws may be amended at any annual meeting by a majority vote of those present, provided that a notice of the amendment proposed be sent to each branch league with the call for the meeting.

CHAPTER II—EDUCATION

Community Work of Colored Schools

W. T. B. WILLIAMS, Field Agent of the John F. Slater Fund, Hampton, Virginia

The idea of the function of a school has undergone a significant change. The amount of cultivation given the individual student was formerly the measure of a school's success. The service which a school renders its community is fast coming to be the test of its efficiency. From personal culture to the service of the multitude is the extent of the change. The best schools are doing no less than formerly for the individual, but more for their neighborhoods, their states, and the country at large. They are no longer satisfied with the work done within the college enclosure but are taking the college in a very practical way to the masses outside. In some cases they are literally bringing the masses to the college.

For work of this kind on a large scale the University of Wisconsin probably occupies the foremost place in this country. It is the object of study for other schools, and it frequently becomes the subject of popular magazine articles. One of them recently remarked: "It is impossible to ascertain the size or location of the University of Wisconsin. The most that one can say is that the headquarters of the institution is at the city of Madison and that the campus has an area of 56,000 square miles. All of the people in Wisconsin, not to mention other states and foreign countries, are eligible as students, and a very considerable proportion of them do receive instruction from the university in one form or another. How many nobody knows. * * * The length of the course varies from ten days to ten years. The laboratories are wherever there is machinery in action, industrial or social, with which the students care to experiment. * * * It would be possible of course, to leave out of consideration all the things that the University of Wisconsin is doing and the traditional university is not; to lop off the summer session, the artisans' courses, the institute work, the governmental functions, the correspondence school, the experiment sta-

tion, the dairy school, the stock judging, and all that sort of thing, * * * but if we do that we have left a bleeding stump, not at all the real University of Wisconsin which is like a living tree, spreading its branches and roots throughout the State in indefinable ramifications."

In very much the same way the larger private schools for colored youth in the South, and in some cases the State schools, have always looked beyond their walls for a great part of their work. In most cases these institutions have used the school proper largely as a means to more comprehensive ends. Naturally one of these ends was to increase the membership in the various religious denominations, for most of these schools represented the missionary efforts of Northern churches. The founders of these schools, however, were quick to see that the colored people were hardly more in need of religious instruction than of training in common pursuits of life. Accordingly, industrial training for intelligent, efficient participation in the activities of their communities early became an important feature of the work of colored schools. The schools sent out mechanics, farmers, dressmakers, and housekeepers, as well as teachers, and preachers. They followed up the careers of one as arduously as that of the others. The students have gone back to their old schools for help and direction in their work in the world; and the schools have responded to the extent of their knowledge and financial ability. The graduates have thus become so many centres through which the schools continue the work begun within their walls. With many of the schools the range of this outside work is not wide. A number of the schools, and especially those of the industrial type, like Hampton and Tuskegee and those that have sprung from them, however, have immensely widened the field of these activities until practically every phase of Negro effort in their respective communities is affected by them.

The following accounts are made up from data received from twenty-three out of twenty-nine colored institutions to which inquiries were sent regarding their community work.

All of these schools are known to the writer whose work brings him in direct contact with most of the private colored schools of the South.

The work which these schools are doing for their communities falls generally under four or five heads: religious work of the Y. M. C. A.; Sunday school work and preaching in the churches; social work, such as is done by women's clubs, the visiting of homes, almshouses, jails, etc.; educational work, such as making addresses, conducting teachers' institutes, organizing school improvement leagues, holding night schools for training working girls in the line of their employment; helping farmers by means of farmers' conferences, demonstration farm work, monthly institutes, etc.; and contributing to and directing the amusements of their communities.

Religious and social work of some kind more than all other forms of extension work are found to be common to practically all of the schools considered. In this respect at least they are typical of colored schools in general. The varying phases of this work are many and interesting. A few examples will serve to illustrate what is being attempted in a great number of cases. Hampton Institute, Tuskegee Institute, the Calhoun School, the Penn School, and a few others, usually however of this type, are doing a broader and more systematic extension work than the other schools.

At Hampton the vicinity about the school has been divided up into districts and placed under representatives of the school. These members of the school's regular corps of workers look after the general religious and social work of their respective districts. In addition, the following special lines of activity are carried on in the whole territory about the school, which really comprises about all of Elizabeth City County: cabin work, jail work, poorhouse work, three night schools, two settlements, a song service in one of the neighboring churches every Sunday, and home-garden work. One hundred seventy-five students and teachers take part in the various efforts at community betterment. Of

course all this work is done in addition to the regular duties of both teachers and students. The school reports that the night schools have probably been the most effective part of the neighborhood work during the past year. In them from thirty to forty boys and young men received instruction in elementary subjects. The instruction was given by five young men from the senior class, under the direction of the teacher in charge of teacher-training work in Hampton Institute.

The song service is reported as valuable in a number of ways: "It affords the young people a place where they can go to their own profit on Sunday afternoons. It enables them to hear good music and particularly their own plantation melodies. It cultivates a friendly feeling between the school and the community. It gives us an opportunity to say some things we desire the people to know." It is particularly encouraging to note that the people are supplying an increasingly large part of this service. In the work of visiting the cabins and the homes generally the care of the old folks has been given special attention. Efforts are being made to do more of what is a very difficult and profitable work "for the normal, the boy, the girl, and the vigorous adult, who needs direction in work and in play." But little money is spent on this work. The chief items of expense have been for dinners and gifts of fuel at Christmas. In addition to this, from two to six dollars per month are expended for fuel and from two to four dollars for groceries.

The jail is visited every Sunday by boys who carry on religious exercises there. Eight young men go also once a week to the poorhouse and carry "the good news" to the old folks.

The two settlements in which the school takes an active part are located in the town of Hampton and in the country nearby. Both are in charge of resident workers who are not directly connected with the school. The former is the larger. It has a club house and makes use of the home and grounds of Mrs. Harris Barrett, who founded and still carries on work. Six girls' and women's clubs meet here—five every week

and one every month. The total membership is from one hundred twenty-five to one hundred fifty. They meet "to learn sewing, to do quilting, to talk about the care of the home, to cultivate the love for flowers, and to do other useful things which make for a better and happier life." Four boys' clubs with a membership of about sixty-five and a night school with an average attendance of twelve also use the Barrett home regularly. The object of the clubs is to create a desire for healthful pleasures, such as singing, reading, table and athletic games. One club has a bank account of thirty dollars.

In addition to these clubs, this settlement conducts three annual events of importance: baby day consists in giving a jolly picnic to about six hundred children and mothers; on Easter field day the boys compete in athletic events and the younger children hunt for Easter eggs; and a flower show. To the last event the "women of the neighborhood bring their babies, their sewing, their cooking, their laundry work, their vegetables, their chickens, and their flowers, and compete for prizes. It is a strong and successful effort for the uplift of the community."

Hampton Instituté also conducts an annual farmers' conference, and the regular Hampton Negro Conference, of which the aim is to study the condition of the Negro and to report annually upon various phases of his development, and to foster among the Negro race the great health, educational, religious and general reform movements which are active among the whites in the North and in the South. Hampton Institute also administers a local rural improvement fund, which has so far been devoted mainly to the improvement of rural colored schools in Virginia.

In bringing the efforts of the school to bear immediately upon the lives of the people among whom it is located the Penn School on St. Helena Island, South Carolina, does an interesting and important work. This school has practically no dormitories, and is in fact almost entirely a day school. The school proper serves mainly as the centre for general work among all the people of the island. The school

aims to send a visitor to all the homes on every plantation at least once a year. The following greeting from an old woman, "I don ben pray de teacher might foot dis floor dis year," shows that the visits are looked forward to. The school also has a trained nurse who goes wherever the call comes from to nurse and to teach. She also sees those who come to the school for such help. In addition to her work for the sick she has constant work to do for the well along the line of hygiene and the care of the home.

The Penn School also visits, and to a certain extent supervises the work of, the public colored schools of the island. It conducts a two weeks' institute for these teachers annually and once a month the teachers come up to the Penn School to observe the work of that school. This is on "Temperance Monday." When the public schools are closed and all the teachers of the island and their eight hundred pupils come together at the Penn School for their monthly temperance lesson. Founders' Day is another occasion for bringing together at the school not only the children and teachers but all the people of the island. Then the history of the school is retold. The people recount the noble deeds of the two remarkable women who founded the school and carried on its work continuously for more than forty years and who lie buried on the island. In addition, several entertainments are given the people every year. As Miss Rossa B. Cooley, the new principal, says: "Fun and pleasure as well as work belong to the school, and perhaps there is no better way to fight the *blind tigers* than to give the people occasionally wholesome amusements."

Sunday is a busy day at Penn School for the churches must be visited and the teachers are usually called upon to speak. Sunday schools must be reached and helped. Two of the latter are at opposite ends of the island, perhaps eight or ten miles apart. Then, too, every Wednesday the school conducts a community class of women with an average attendance of twenty-five. The regular subjects for study are the care of the sick-room, importance of house-cleaning, etc. At

the same time the women are taught to make useful articles for the home. Once a month they have a social meeting.

The annual farmers' fair is coming to be an event of great importance at the Penn School. About nine hundred farmers come to the school grounds to give and get help. Prizes are given for the best exhibits, the money having been raised from among the people themselves. At all times during the year the school farm stands as an example to the island farmers; and the school farmer goes among them to give suggestions as to proper methods of farming.

The schools situated in the country or in the smaller places are by no means the only ones doing valuable extension work. It seems, however, to be more difficult for the average city public school and for the private schools in the larger cities to do effective work for the uplift of their communities, or these schools take less interest in this work than the other schools. Among the more notable exceptions are the public schools of Indianapolis, Indiana, and some of the private schools and colleges of Atlanta and Americus, in Georgia, of Jacksonville Florida, and of New Orleans, Louisiana. Clark University in the suburbs of Atlanta has recently taken up agriculture and dairying with an earnestness that has won for it the support of the *Atlanta Constitution* and the interest of hosts of the Negro farmers of Georgia. It conducts farmers' institutes and brings to them agricultural experts from the state and national departments of agriculture.

In the *Studies of Negro Problems*, in the Atlanta University publication series, Atlanta University is making the most authoritative study of conditions among Negroes that we have. In this it is rendering an invaluable service, not only to its own community but to Negroes everywhere. This school also gives popular lectures in the city, and its library serves the neighborhood. The teachers and officers of this and the other colleges of the city, together with their families, are mainly responsible for a local kindergarten association, which conducts several kindergartens in the city.

About the Atlanta Baptist College a suggestive and important bit of neighborhood work is carried on by a Neighborhood Union. The wife of the president of the college is at the head of the work. She says the organization was formed, "to keep the neighborhood good and to make it better." The community is divided into districts. Each district is in charge of a director whose business it is to become acquainted with each family in the district and to organize circles in which are taught sewing, dresscutting, millinery, basketry, art needle-work, cooking, and anything asked for by the girls which will help to make them stronger and better women. There are also reading circles for directed study. The work is done principally with girls, from eight to twenty-two years of age, who are divided into three classes according to age. One interesting and effective line of work is the heart to heart talks with the girls. Many of them are working girls and take their only day off to attend these classes in the various lines of industry. The directors meet once a month and talk over the general condition of the district and adjust matters as best they can. In winter they report the needy families. Then, instead of taking what money they have to help them, each member of the Neighborhood Union gives what she can. Some give coal, perhaps only a few lumps, some wood, rice, flour, lard, etc., to help through the long cold days. The people are nearly all poor but hard-working. They have not much to give, but they do what they can. Neighborhood Union is now striving to get a home in order to do more effective work.

The Florida Baptist Academy at Jacksonville is another private city school that does effective community work. For the last six years it has conducted a public song service consisting of hymns by the congregation, as well as solos, anthems, and choruses by the school choir. At the same meeting addresses on spiritual, economic, and sociological subjects are given. The speakers are generally men of distinction and have come from nearly every section of this country and even from abroad. These meetings have been of great

benefit to the community. They have become so popular that the seating capacity of the chapel is taxed at almost every meeting.

The Woman's Improvement Association of the institution, composed of the mothers, wives, and lady teachers of the neighborhood, is also an important factor for good. It has for its object the improvement of its members and the economic and social betterment of the community. The mothers are given instruction in basketry and chair caning. The fences have been repaired and whitewashed, houses have been painted, yards beautified, and nuisances, such as dance halls and other questionable places, banished from the community. One of the editors of the *Metropolis*, the leading afternoon paper, is quoted as saying that "this association has made the community the cleanest, most attractive, and best community of colored people anywhere within Jacksonville, or its suburbs."

Americus Institute is located in the little town of Americus, Georgia, in the black belt of the state. It is one of the more effective small schools. It gets its support almost entirely from the colored people of the country districts of southwest Georgia. It is necessary then that it keep itself pretty closely in touch with its neighborhood. It sets out to do two definite things: (1) to help the students who come to the school and (2) to arouse the backwoodsman, who cannot get to such a school. It has a corps of well-trained teachers. The school, as far as possible, makes a point of securing teachers whose homes are in the country districts of this section of Georgia. Through these teachers the school keeps itself in direct contact with the rural communities. Almost every week finds some of them back at their homes representing the school in the churches and in the Sunday schools. A large part of the work is to train the colored people in habits of systematic giving for the support of their schools and churches. The school also teaches the Sunday school lesson on Friday and sends out its students on Sunday to teach in the neighboring churches. The students bring in

the boys from the town to the regular Y. M. C. A. meetings. Teachers from Americus Institute meet with the public school teachers of the county and assist in their institutes. The colored school trustees often meet with the teachers. Only a few weeks ago the Institute assisted in one of these gatherings by caring for forty of these trustees. Beginning with the next school term, Americus Institute is to start work in agriculture. It hopes by this means to be of service to the farmers of this part of Georgia.

Another small school which is doing a valuable work for its rural community is the Manassas Industrial School, at Manassas, Virginia. It serves as the educational centre for four or five counties in the northern portion of the state. For the farmers of this region it holds quarterly farmers' institutes and brings to them experts from the schools of the state and from the departments at Washington. For the teachers of the neighborhood the Manassas School conducts each year a three-days' teachers' institute at Christmas, and a summer school of a month. The school also keeps itself helpfully in touch with the homes, schools, and churches of northern Virginia.

In its community work Kowaliga Institute in Alabama has many points in common with the schools which have been already mentioned. In one respect, however, it seems to me unique. It supplies what it calls "between season" employment for the workers of the community. This school is a part of a larger undertaking, the Dixie Development Company, which has control of several thousands of acres of land about the school. One of its aims is to build up a Negro community of selected workers. The school trains the children along ordinary lines, but lays stress upon those forms of industrial training which will fit young men and women for life in the immediate neighborhood of the school. Agriculture is the main feature of this training. There are seasons, however, when the fields require little or no attention. This is ordinarily a period of idleness when all that has been made is consumed. For the men of this community the Dixie Com-

pany provides work in its turpentine and lumber industries, since much of its holdings is in pine forests. It also runs a fertilizer mill and cotton gins, which give people work when the season is duller on the farms. About three hundred persons, adults and children, are said to be affected by this additional work. And it is reported that twenty-five thousand dollars (\$25,000) annually, for three or four years, have gone into wages in these several industries. This income is a gain to the community over and above what comes from the farms. It also means a saving of what would otherwise be taken up in "advances" and have to be paid back with interest out of the earnings from a crop that requires only about half of the year to make.

Kowaliga is also doing some valuable work in its efforts at improving the amusements of the community. Among other things, the teachers have taken material from the life of the immediate vicinity and made it into rather successful plays for the entertainment of the people.

No study of community betterment among the colored people of Alabama would be complete without considering the work of the Calhoun Colored School. This work has been done in a limited territory with a fitness and an excellence that has probably never been surpassed in work among colored people. Here everything had to be done. Every need was a fundamental one. With workers of far more than ordinary ability, it was natural that the efforts of the school covered a wide range of activities. The school proper dealt with the children only; the outside work with the adults of the neighborhood soon became the most varied and interesting part of the undertaking. The latter has developed until the many efforts at community betterment are in common use. Mothers' meetings are held on two afternoons a month at which subjects such as making the home attractive for the children, raising of flowers, appointments of a table, canning of abundant wild fruits, the making of dresses and the choice of materials as to quality, color and design, are considered. Two persons devote half of their time visiting the homes of

the community. The school physician looks out for the sick at their homes and conducts the dispensary at the school. Dinners are sent out to the old and the ill at Thanksgiving and at Christmas. The usual work in the Sunday schools is also carried on. Further, the school makes positive efforts at furnishing entertainment for the neighborhood, including the use of music, readings, recitations, lantern slides, and sometimes refreshments. On Emancipation Day old slavery songs are sung and stories of slavery are told by the old people. Usually an outside speaker makes an address. Once a year an agricultural fair is held at the school at which prizes are awarded for the best garden products, farm stock, sewing, canning, bread, and cake. Farmers' conferences for the men of the neighborhood are held once a month, and for the men of the county once a year. A teachers' institute for all the teachers of the county is also held once a year. There are two day schools in the county under the direction of the Calhoun School.

The most significant work of the school is what it has done to enable colored men and women of this vicinity to get land and homes. This has been carried on by the Land Company, which is associated with the school. The movement was started in 1895. In January 1896, the company had paid cash for forty acres of land. Now the company owns four thousand eighty acres. The amount of \$36,100.64 has been paid by one hundred twenty-one buyers of land. Over ninety deeds have been given. On this land thirty-three new houses have been erected, and \$19,000 has been paid on these structures. These sums do not in any sense represent gifts. They are the actual earnings of the people who have bought land through the company, which has simply dealt fairly with them and given them a chance where hitherto there had been no chance for advancement at all. In fact the company had to assist many of these purchasers, who were in debt to their old employers, before they could get permission to buy land. The company also placed a colored man over the buyers to train them in better methods of farming, to assist

them in disposing of their crops, and to guide them in their affairs—religious, industrial, and social. The whole community has been changed. Where men lived formerly in ignorance, squalor, and misery, struggling in poverty and debt without hope of release, now the same men have been led to become through their own efforts landowners and possessors of comfortable homes.

Somewhat similar conditions prevail about the St. Paul Normal and Industrial School in Brunswick County, Virginia. This school did not buy land and sell it to the colored people, but it seems to have exerted a remarkable influence in the direction of land ownership. The school's chief means of reaching the people has been through the farmers' conference, which is said to number two thousand members in Brunswick County. The school early laid stress upon the buying of land. Now the colored people of the county own in fee simple fifty thousand acres of land, or one-seventh of the total land area of the county. The Negro male population of the county is given at a little over two thousand. The number of landowners in fee simple, including some women, by actual count is one thousand and five, or nearly fifty per cent. The total assessed valuation of the realty owned by Negroes of the county in fee simple is \$332,000. Personal property amounts to \$119,000, making a total on July 1, 1908, of \$451,000. In 1891, when separate records began to be kept, the Negroes owned twenty-one thousand acres of land, valued at \$60,000. "In eighteen years they have more than doubled their holdings of land and quadrupled its value. It is significant that the period of progress is coincident with the life of the school. The center of density of Negro ownership of land is around Fitzhugh. One may walk or drive in that locality six miles without encountering a single white landowner." Corresponding progress is reported in the condition of the farms, fences, barns, and homes. In 1891 the proportion of log to frame houses was nine to one. During the period 1891 to date a complete change has taken place. Now one rarely sees a log cabin being built.

The St. Paul School at Lawrenceville, Virginia, has led the colored people of the county in the effort to improve the condition of the schools and to lengthen the school terms. In this work it has co-operated with Hampton Institute. "Three years ago, when the movement started, the number of Negro schools in the county was thirty-six, with an average of one hundred thirteen persons of school age to a school. Now as a result of the fight waged the number of schools is forty-two, an increase of six, with an average of eighty-six pupils to a school. * * * Practically as a result of the efforts of the school and the people, three fourths of the colored public schools of the county ran seven months this year instead of five, which is the regular public term."

Tuskegee Institute, in carrying its work beyond its own borders and in working for the improvement of communities on a large scale, doubtless surpasses all other colored schools in its undertakings. It has at least three aims in its efforts to reach the masses which live beyond the direct influence of the school. Through its Negro Conference it aims to change public opinion and to turn the attention of the people in the direction of hope. By means of farmers' institutes, demonstration farming, and an agricultural wagon, it attempts "to educate the people on the soil, encourage better methods of farming, and so induce Negro farmers' children to remain on the soil." Tuskegee Institute also works to extend its influence by establishing other schools similar to itself and helping her graduates to improve the communities to which they go. The work of these agencies is so well known that only the briefest account of a few of them will be given. A conference agent is employed, whose business it is to organize local conferences in the various communities of the state. At the last accounting ninety-five local organizations had been established. The National Negro Business League is still another effort on the part of Tuskegee Institute to influence not only the state but the colored people of the entire country. Since it was organized "more than thirty banks have been started and three hundred thirteen local business leagues

have been formed in various parts of the country including thirty-seven states, the District of Columbia, and the West Indies." The school also conducts a monthly farmers' institute for the local farmers and sends out, to various sections of the South, Professor Carver and other instructors in the agricultural department to assist in farmers' meetings. The work in demonstration farming, which is under the direction of Dr. Seamen A. Knapp and the United States Department of Agriculture, is carried on in Alabama and in Mississippi by graduates of Tuskegee Institute. A Negro county fair is held at the school every year, and the Negro building at the state fair grounds was erected under the direction of the school. It is used annually to show to other sections of the state the work which is carried on at Tuskegee. The school also conducts a county newspaper, *The Messenger*, in the interest of farmers of the county. Tuskegee Institute directs a model village nearby. It has a plantation settlement under its control, and supports a school of domestic science in the town of Tuskegee.

In rural school extension work Tuskegee Institute has centered its efforts upon the county immediately about it. By carefully organizing the colored people of the county and by means of stimulating gifts, the school has led the colored people to give something over \$7000 to the building of school houses and the lengthening of school terms. Thirty-three schoolhouses have been built in this way and forty school terms have been extended to eight and nine months. Four new schoolhouses are in process of erection. The people of the communities last year raised \$3447.12 for the improvement of their schools. In connection with these schools are school farms which are operated in the interest of the school. This year about one hundred seventy-five acres of such farms were planted. The largest school farm consists of nine acres. The colored people of the county own something over fifty-five thousand acres of land.

The schools of Indianapolis, Indiana, furnish examples of some of the best community work that is being done by city

public schools. Parents' clubs are connected with nearly all the colored schools of the city. The McCoy School Club prepared and served last Christmas dinner to one hundred fifteen poor pupils. The children of some of the more fortunate homes gladly responded to a request to give some of their old toys to help make glad the hearts of the poor children.

A course in elementary civics is taught in the eighth grade of the Indianapolis schools and is exerting a telling influence on the community. The work consists of plain talks on conditions that should prevail in the homes and in the community. The subjects of ventilation, sanitation, and good order in the neighborhood are discussed in a way that is intelligible to the pupils. The course in physiology and hygiene supplements the work in civics.

Excellent courses in cooking and sewing are conducted in these schools, and the work is given such a practical turn that the results are readily seen in the homes. "The girls' knowledge of darning, mending, and making garments is a great help to the mothers, many of whom must spend much of their time working out." During the past two years girls at the McCoy School, under the direction of the cooking teacher, have prepared and served soup and crackers to the pupils, who remain at the school at noon, and have charged two cents per bowl for the refreshments. "The advantage of a bowl of hot soup over a fish sandwich and a dill pickle is obvious."

Manual training work in wood is given the boys. The graduating problem is the making of a large wooden rocker. The principal of the school believes that the taxpayers feel themselves thoroughly compensated when they see these boys marching home with their big rocking-chairs over their heads.

School gardening is taught in connection with nearly all the schools of Indianapolis. "Green grass, lettuce, beans, etc., abound where once tin cans, ash piles, and potato peelings were in evidence. This I call good neighborhood work."

One lady gives all her time to looking up truant children. She does more than this, however, for she talks with parents, encourages them, as the case may need. Under her directions a set of lantern slides are being prepared that will show the work in the colored schools. This lady does a great deal to encourage thrift and saving among the people.

The public school system here includes night schools for adults and children who are employed during the day. During the summer vacations, four schoolyards are kept open for the colored children as playgrounds. At each school there is an instructor whose business it is to look after the children in every possible way. In connection with the playground work some manual training is taught, such as shopwork for the boys, crocheting, basketry, and sewing for the girls. These yards are kept open from six to eight weeks. All this work is done at public expense.

CHAPTER IV—ECONOMIC CONDITIONS

Negro Life Insurance

WILLIAM S. DODD, Hampton Institute, Hampton, Virginia

[On the afternoon of July 14 round tables were held for the discussion of problems relating to Negro life insurance, home improvement, farming, and health. Mr. William S. Dodd, who for the past year has been giving graduate and undergraduate courses in business methods, and who has been assisting Negro insurance men to improve the organization of their companies, gave a vigorous talk on "Hampton's Insurance Work."]

Few even among those interested in the Negro and his progress know or have an intelligent appreciation of the growth of insurance among the colored people and of the large part it has to play in the development and welfare of

of the race. When Hampton Institute became aware that Negro insurance was beginning to assume large proportions and to exert a wide spread influence, it determined to do what it could to ascertain and then, if possible, to better Negro insurance conditions.

The first step taken by it was to learn the general facts relative to Negro insurance organizations and their business. To this end it communicated through its Research Department with the seventeen insurance departments of the States of Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Ohio, Pennsylvania, South Carolina, Texas, Virginia, West Virginia, and the District of Columbia. All of the insurance departments mentioned above responded, and by means of the information thus obtained Hampton was enabled to get in touch with a large number of Negro insurance organizations. These organizations may be divided into two classes ; namely, assessment societies or associations, both stock and mutual, and fraternal orders. The two classes differ in a number of particulars, though insurance is the important feature of both. There are a hundred such associations and orders, duly incorporated and working among the masses of the Negro people. The facts relative to their incorporation, character, and business have been gathered and tabulated for future reference and use.

Hampton's second step was the formation of a Federated Insurance League to which all Negro insurance organizations are eligible for membership, and invited to join. The primary purpose in the formation of this league was to place the various organizations on a co-operative basis. The Negro has yet to learn the use and value of co-operation. In matters concerning his particular insurance organization he is apt to be secretive and to feel that it will work to its disadvantage, if a competitor is permitted to have any knowledge of its affairs. In the case of some organizations there has been misconduct, intentional or unintentional, and naturally there is a desire that this should not be disclosed. Again

the Negro views with more or less distrust an offer of help in his business from the white man. These are elements which enter at the outset into the problem of the betterment of the Negro organizations. They require judicious handling in order to be overcome, for if they are not, they act as impassable barriers to any real progress. A few of the Negro organizations became members of the Federated Insurance League. The great majority, however, were content to make promises. In view of this situation it became apparent that if effective results were to be had another step must be taken in the near future.

Personal visits were accordingly made to some of the companies; suggestions and advice were offered and accepted; and friendly and confidential relations were established with the officers. This course Hampton took as its third and last step. It began with the organizations of Virginia as they were near at hand and as their business exceeds that of the Negro organizations of any other state. There were six assessment societies or associations and nine fraternal orders which reported last year to the Insurance Department of Virginia. The total income of these fifteen organizations for 1908 was \$1,100,000. This great sum contributed in weekly premiums ranging from five to forty cents, is highly significant of the hold which insurance has taken on the Negro people. The last step taken by Hampton has resulted in urgent demands for help which is being made by Negro organizations of other states. The reform thus successfully undertaken will require time, patience, as well as wise and intelligent handling, for its final accomplishment.

Farm Demonstration Work

JOHN B. PIERCE, Agent of the United States Department of Agriculture

If we try to do the little things as well as we can they will soon amount to larger things. A farmer, who had one acre of corn which usually produced about twenty-five bushels, with hard work and scientific methods of tilling the soil produced, on the same land the next year, a crop of seventy-two bushels of shelled corn to the acre. It cost him between eighteen and twenty dollars for the production of the larger corn crop. Ordinarily, the corn would have sold for one dollar a bushel, but he received from a dollar and sixty cents to two dollars for it as seed corn. That is one example of the value of improved corn cultivation. Another farmer had increased his crop to seventy-five bushels. In some instances where the farmers followed out the plan of farm improvement laid down by the Farm Demonstration Work of the United States Department of Agriculture, they increased their crop yields from fifty to three hundred per cent.

Besides helping the farmers, we ought to help the wives and mothers in the home. To a degree we have succeeded. A number of the mothers have come together for the purpose of having a garden the year around. Most people have a garden in the spring and summer only, but some mothers asked me to get the proper kind of seed for fall and winter garden crops. As a result of co-operation, they have come to have gardens the year around.

Any improvement you plan for your neighborhood you will find acceptable to the people. The farmers will give the teachers the best support they can. The patrons of a school asked the school board in my community if they might suggest a man to take charge of the school. The board said yes, and they are now holding that place for a Hampton man. Another year the board gave them five teachers and put up a fine building. This shows how the white people are ready to aid in this good work for school and home improvement among Negroes.

Crime among Negroes

KELLY MILLER, Howard University, Washington, D. C.

The criminal status of the Negro race is a matter that should be carefully weighed and investigated, and cautious and reasoned conclusions deducted therefrom. The anti-Negro doctrinaries are ever prone to seize upon the surface appearance of things criminal and utilize them to blacken and blast the reputation of the race.

The Census of 1890 made a study of criminal statistics. Although the Twelfth Census made no such investigation, there was a special bulletin issued in 1904, which made a partial examination of criminal statistics.

The one essential fact, so far as the Negro race is concerned, is that twelve per cent of the population contributed thirty-two per cent of the crimes of the United States. This ratio was practically the same for 1890 and 1904. During the interval of fourteen years there had been no absolute increase in Negro crime, but in some instances there was a relative increase, as compared with that of the white population. In 1890, there were 24,227 Negro prisoners in the United States. In 1904, there were 26,870 such prisoners. Although there was some discrepancy in the methods of return at the two census periods, the underlying fact remains that the criminal status of the race had made no notable increase, as compared with the growth of the Negro population, during the intervening fourteen years.

The sociologist first ascertains the facts. Then he accounts for and interprets them. Finally, he generalizes upon them and points out their prophetic import. The orator, on the other hand, first generalizes and prophecies, and afterwards finds it is necessary to ascertain the facts lying at the basis of his generalization and prophecy. Now the fact is that the Negro has a criminal record about three times as great as his numbers entitle him to. How shall we account for this? If one should go to England or any other part

of the earth and study the condition of the people who live in poverty in the crowded cities, he would find an overwhelming preponderance of crime among the submerged element as compared with the general population. The Negro shows this high criminal rating because he constitutes, in the United States and especially in the large cities, the submerged stratum where the bulk of actionable crime is found the world over. Crime is a question of condition, not one of color.

Another reason, in my judgment, which contributes to the seeming increase in Negro crime, is the fact that, during the last fifteen years, there has grown up, on the part of the white race, a spirit of racial exclusiveness and intolerance. This is outwardly manifested in the public provisions for the sharp separation of the races in all matters where there is likely to be anything like intimacy of contact. Formerly there was a kindly personal and patriarchal relation between the races, but in these latter days it is becoming hard and business-like. "If the Negro offends against the law, let him perish by the law," is the prevailing motto and method. A famous English writer sometime ago said: "If you wish to destroy a feeble race, you can do so more easily by the law than without it. Make the laws as rigid as possible and enforce them rigidly." Those who watch event sclosely must have noticed the application of this principle in certain parts of the country.

I believe, from observation and examination, that, taking the Southern courts as a whole, the Negro in some cases is treated unusually severely, and in others with unusual lenity. Balancing the two extremes, he gets substantial justice; but there is a difference between fairness and justice. *Fairness* consists in equal distribution of favor; *justice* in equal application of rights. The laborer in the parable, who entered at the eleventh hour, was received on terms of compensatory equality with the one who had borne the heat and burden of the day, but the more strenuous workman could not accuse the master of the vineyard of injustice, but merely of unfair-

ness. If the Negro gets justice in the Southern courts, the white man gets less than justice, and this makes an unfair distribution of penalties.

When Negroes commit crimes among themselves they are not apt to be punished with undue severity, but when they commit crime against the white race punishment is sure, swift, and severe. On the other hand, when the white man commits an offence against the Negro, acquittal is almost sure to follow; and even if convicted he is released with a slight fine and does not go to swell the prison record of his race. Even where the white man commits an offence against his own race he is not apt to receive the full rigor of the law. When two races are living together, the race which assumes superiority is wont to regard itself as sacred in the eyes of the other, and is very reluctant to humiliate any of its members, even by due process of law.

I believe that all will agree that a white person in Massachusetts is in every way as upright and as well behaved as the white person in any other place in the world, and yet, if we follow statistics, we find that the white people in Mississippi are angels of grace as compared with the white people of Massachusetts. In Massachusetts there are 5477 whites in prison; in Mississippi only 114. The ingenuity of the Yankee sociologist can easily explain away this seeming discrepancy. By the same process of reasoning, the glaring criminal discrepancy between the races can be accounted for. There are probably no more white prisoners in Massachusetts than there ought to be, but no man in his senses, not even Governor Vardaman, will claim that only 114 white persons in Mississippi should be "in durance vile." By parity of reason, it is fair to say that probably in the South the number of white prisoners falls immensely below the number of white offenders against the law.

If the entire Negro population should withdraw from the South and its place supplied by whites occupying a similar status, the crime rate of the South would *not* be appreciably affected. In the United States as a whole there is an average

of one prisoner to every one thousand of the population. In the South Atlantic states, where the Negro is found in largest numbers, the criminal rate is almost exactly the same as that of the nation at large. In the North Atlantic states where there are few Negroes, there is a still higher average, and in the Western states where there are no Negroes, comparatively speaking, the rate is highest of all. It is impossible to trace any connection between race and crime. If the Negro in the North shows a much higher criminal rate than the Negro in the South, it is also true that the white race in the North shows a greater ratio of crime over that same race in the South.

The Negro in this country is the sacrificial race. He is the burden bearer for the white race. He constitutes the mud sill of society and suffers the ills of that lowly place. He performs the rough work of society. He suffers the affliction and even commits the crimes which always fall to the lot of his status. Were it not for him the white race would suffer corresponding ills. The Caucasian should appreciate the vicariousness of the black man's lot and not strive by false reasoning and force argument to make his burdens greater than they are.

Just as the Negro death rate, three times as great as that of the whites, is clearly due to his condition, so his crime rate, bearing the same disproportion, is also attributable to the same cause.

What should be the attitude of the Negro men and women of light and leading towards this high criminal record and the interpretation just place upon it? In the first place they should strive insistently and incessantly to reduce this rate. It is always more satisfactory, from a sociological point of view, to remove an evil than to explain the cause for its existence. Laws are made for the protection of the weak. It makes my heart bleed when I see a Negro violating the law, which is his only safeguard and protection under our scheme of civilization. This Samsonian folly pulls down the pillars of the temple of justice, the only aslyum for the weak. Colored men

should use their best offices to persuade those who are in control of the lawmaking agencies in the states and in the nation to enact only such laws as can be cheerfully upheld and obeyed by all, without compromise of becoming dignity and self-respect. The white race should enact laws of such equity and fairness that the Negroes will have no cause to complain of their unrighteousness and injustice. For if the laws themselves are unrighteous, where shall we look for righteousness?

Let the Negro obey the Ten Commandments and the white race the Golden Rule. Then all will be well. Ephraim will not envy Judah, and Judah will not vex Ephraim.

Crime among Negroes

J. THOMAS HEWINS, Richmond, Virginia

There is an increase in crime among Negroes in the State of Virginia, and I think statistics will show an increase in crime among Negroes throughout the South. Our aim is to find a remedy for this evil. The greatest panacea for the prevention of crime among Negroes as well as among other people, is education, which signifies a through preparation for one's life work.

During my nine years' practice at the bar, I cannot recall one case where any Negro of fair intelligence committed a crime. Of 176 prisoners in the city jail of Richmond, not one has had a thorough education. Nearly all have had a smattering of learning. None are carpenters, bricklayers, tailors, or masters of any particular trade or calling. The possession of some useful trade or calling is a preventive of crime among Negroes.

Of the 2091 prisoners in the Virginia State Penitentiary, on May 1, 1909, 1736 were colored. Comparatively few possessed any useful trade or occupation. Indeed, only 384 of the whole number could read and write. John C. Easley, in an address delivered before the American Prison Congress, on November 17, 1908, said:

"In 1880 we had one colored felon for every 810 of colored population, in 1890 one colored felon for every 650 of population, in 1900 one colored felon for every 549 of colored population, and allowing for the same percentage of increase in colored population until 1910, and taking the number of felons in 1908, we have one colored felon for every 433 colored population, and this, too, in face of the fact that the average monthly attendance of colored pupils in the public schools had increased about three hundred per cent. Or in other words, while the colored population in Virginia has increased but 28 per cent since 1870, there has been an increase of about one hundred per cent in the proportion of felons, until now, more than nine times as many felonies are committed among a thousand blacks than among a thousand whites. Since the relation of master and servant has been severed, Negroes are segregated and no longer have the benefit of early daily contact with the better class of whites from whom they received a certain impress, whether they would or not. Are we vainly trying to fix the keystone in place while the arch lacks foundation? Have we suddenly thrust upon him too great a responsibility in opening to him the book of civilization at too advanced a page for a beginner? Is the political diet, which we have given him, too strong for his metal digestion and assimilation, and is it expecting too much of him, so recently removed from the most primitive condition, to compass at one bound that which it has taken the white man cycles upon cycles of time during countless generations of the survival of the fittest to accomplish?"

Certainly these words go to show that the Negro needs intellectual development, I mean that degree, kind, and quality of development which will enable the Negro, not to become a localized and an isolated citizen. One great fault that I have to find with the average trained colored man and woman whom I meet is that they do not possess the national spirit enough. Hence our views become narrow, contracted, and localized.

Proceeding further upon the theory that we are more susceptible of crime than other races, what is the cause of it? I now assign another reason. We lack discipline. We cannot expect a backward race to exhibit all the graces and virtues of another race that has had the advantage of a thousand years of training. No man is capable of commanding others until the powers of his body and mind have become so disciplined by training and experience, that he is a model of law and order. This is one of the greatest needs among the Negro youth of to-day. To him freedom is not a gift conferred by the highest civilization of the earth, but to him freedom often is a license to do as he pleases. Hence the rapid increase of crime.

The right to exercise suffrage, which is nothing more than the right to vote, is not an inherited right. It is conferred by the laws of organized society in which we live. The right to hold property; the right to transmit it to your heirs; the right of trial by jury when accused of crime; the right to have your liberties adjudicated in courts of justice, when assailed; and the right of protection from the flag of the government under which you live—these are the precious gifts of civilization. No ignorant man can appreciate or understand them. Hence we need education for all the people. It would be surprising to many to know the great number of counties there are in Virginia whose school terms for Negroes do not exceed four and five months in the year. As education progresses, crime will diminish. To eliminate crime from our midst, as far as possible, we should use all means at our command to establish schools of primary education. Then we must see to it that Negro youth are trained in some trade so that they can earn an honest living.

The Negro must be educated to the point where he will look upon the white man as his friend. You can never expect a people to deal justly with you as long as you have the preconceived idea that they are your enemies, simply because they are members of another race.

CHAPTER V—RELIGION

The Work of the Minister

REV A. A. GRAHAM, Zion Church, Phoebus, Virginia

There is without question a fatal loss of old-time fervor in the religious thought and feeling, particularly among the educated and more prosperous of the race, out of proportion to what would be the normal effects of education under ordinary circumstances. There is also an undefinable distrust and an unconscious antagonism between the average educated Negro and the average Negro church. To be dissatisfied and disgusted with an impure, unworthy ministry, is right and just, but to be soured and driven from the church on this account is worse than folly. The Negro ministry in the past was made up of exceptionally strong men as compared with the bulk of the race. The Negro ministers were heroic when the masses were abject and weak; optimistic and clear visioned when the rank and file were despairing; aggressive and commanding when the vast army of Negroes stood still, halting with blindness and doubt. They taught knowledge, thrift, and home-building. The young men in school to-day who contemplate the work of the ministry are often black-listed before they take their first step. The bright ones who enter are encumbered with an unjust odium at the threshold of their career. The ministry to-day is far better than it has been, and it is steadily improving. Few Negro ministers drink or show signs of the moral obliquity of which people complain so severely.

Emotion is one of the Negro's most helpful racial trait. It gives him good humor, eloquence, song, and adaptibility. With it he can live under almost any conditions and show a brave optimism and unconquerable spirit of hope. The minister and the average educated layman do not understand each other. They must show mutual forbearance and an effort to understand each other. The teacher, doctor, lawyer, and preacher must meet together socially and be personal friends. The Negro is often dancing when he ought to be praying. He often goes on excursions when he ought to be at work and aiming at higher things. In seeking to improve

the conditions of the whole race, we must look down as well as up. If the time and physical energy which are expended in a year by the Negroes who do practically nothing but dance and carouse, were used behind the plow, fields and farms would bloom like Eden and huts and cabins would tumble by the thousands. If the nervous force that is used in a year for personal adornment and frivolous thinking, incident to the ballroom and wine cup, were used in restful intercourse or kindly instruction about the hearthstone, there would be fewer divorces and divided families, less need of houses of refuge, orphanages, and prisons.

The church will need more and more to study social problems and apply itself to the economic problems of health sanitation, and housing. It will need to exercise careful vigilance over the new arrivals from the country districts, pay heed to their employment and the social connections which they form, before they sink into the slums and into shameful oblivion.

DATE DUE

Form 335—40M—6-40

326.81 H229 13th., 1909 434622
Hampton Negro Conference
Annual Report

DATE

ISSUED TO

326.81 H229 13th., 1909

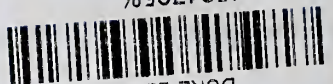
434622

Duke University Libraries



D04584795%

D04584795%



DUKE-LSC